DISTRICT CENSUS REPORT.

REPORT ON THE CENSUS OF THE DISTRICT OF SARAN, 1891.

CONTENTS.

		Page.
Head	I Early History, &c.	2
„	II Movement of the Population	2
„	III Varying density of the Population	2
„	IV Religion	7
„	V Infirmities	8
„	VI Education	11
„	VII Language	12
„	VIII Castes	13
„	IX Occupations	18
„	X Administrative	21
	Appendix	27

BENGAL SECRETARIAT LIBRARY

FORWARDED BY OFFICE OF THE LIEUTENANT GOVERNOR OF BENGAL. 11 JUL. 1898

DISTRICT CENSUS REPORT.

Endorsement by—The Commissioner, Patna Division, dated 17th March 1892.

THE following report is submitted in original to the Government of Bengal, Financial Department, for information, with reference to Circular No. 6T.—F., dated 3rd October 1891:—

No. 671, dated Chapra, the 15th March 1892.

From—J. A. BOURDILLON, ESQ., Magistrate of Saran,
To—The Commissioner of the Patna Division.

IN accordance with the orders conveyed in Government Census Circular No. 6T.—F., dated the 3rd October last, I have now the honour to submit the following report on the statistics of the Saran district, as shown by the late census of 1891, as far as they can be ascertained from the compilation statements supplied to me by the Superintendent of Census, Bengal.

2. The draft heads suggested by Government are quoted in the margin, and I will treat of those in their order, though it would in my opinion have been more convenient had the report commenced with the tenth head, instead of ending with it.

I.—Early History, etc.	V.—Infirmities.
II—Movement of the population	VI.—Education.
III.—Varying density of the population	VII.—Language.
IV.—Religion.	VIII.—Caste, race, &c.
	IX.—Occupations.
	X.—Administrative.

3. In Appendix A are given the authorities and statements which have been referred to in connection with each of these heads.

4. But before commencing the detailed examination of the figures, two important observations have to be made. They are these—

In the first place, from the language used in the circular quoted in my first paragraph, it would seem that Government expects the figures of 1891 to be compared not only with those for 1881 but for 1872 also. It cannot be stated too soon or too clearly, that in respect of some subjects this is altogether impossible, and in other cases possible only to a limited extent.

5. To commence with, the 1872 report contains no materials for comparison in respect of heads VI (Education), VII (Language), and VIII (Race). The effort to deduce race from birthplace and language was a new departure in 1881, and had nothing in common with the very rough tabulation of castes and races in 1872; and in 1891, the effort to make anything out of the combination has been wisely abandoned.

6. In the next place, in all the remaining heads anything like a minute examination of the figures *thana* by *thana*, or even by subdivisions, has been rendered impossible by the frequent changes of *thana* boundaries which have taken place since 1872. Between that year and 1881, the boundaries of 5 *thanas* out of 10 were altered, and between 1881 and 1891 there was an alteration in every *thana* but one. Changes of this kind caused me such infinite trouble when I was making the preliminary arrangements for the census of 1881 that, with the approval of Government, I arranged that in future all changes of area (and necessarily of population) should be communicated to the census office, in order that the existing census figures might be at once corrected, and thus a body of reliable statistics be available for comparison at the census of 1891. But it is obvious that on the score of economy it was impossible that the whole of the village tables of a district showing in *thana* detail the figures of 1881 should be altered whenever a few villages were transferred from one *thana* to another, and accordingly after full consideration it was decided that only certain tables, numbered I, II, III, and XX, should be kept up to date, since it was they which would supply the necessary information for the general form in which the main points of the two censuses would be compared.

7. The result is that in none of the other tables prepared in 1881 will the *thana* figures now tally with those in the corrected table, and in consequence no comparison is possible between actual figures in a *thana* in 1881 and 1891. Of these tables, one shows general district figures of area, population, and sex, and is represented at the present census by compilation sheet I. No. II is a form

showing increase and decrease *thana* by *thana*. No. III is a sheet giving details of religion and sex, and corresponds with compilation sheet No. VI, while No. XX gives particulars of the population in large towns and villages. No compilation sheets corresponding to tables III and XX have been supplied so far. All that can be done is to compare the percentages and proportion between different *thanas* at each census.

REPORT ON THE CENSUS OF THE DISTRICT OF SARAN, 1891.

HEAD I.—EARLY HISTORY, &c.

I HAVE nothing to add to this beyond what may be found in Hunter's Statistical Account of Bengal for Saran, Volume XI, page 226, *et seq.* The early history of the country has now little influence on its social or statistical condition.

HEADS II AND III.—MOVEMENT AND VARYING DENSITY OF THE POPULATION.

References.

1872	...	... Tables IA and VII.
1881	...	... Tables I, II, IX, XI, XVIII, XXII, and XXIII.
1891	...	... Compilation sheets I, II, III, IX, and X.

2. I propose to consider these two heads together, as they are really intimately connected, and it would be difficult to consider them separately without traversing the same ground twice over.

3. As regards *emigration* and *immigration*, I showed long ago in my Census Report of 1881 (Volume I, page 159) that Saran is one of the greatest emigrating districts in Bengal, and in a report which was published by Government in the *Calcutta Gazette* of 10th December 1890, page 2497 (Supplement) I carried the investigation still further, and showed by the help of statistics of money-orders and railway passenger traffic, how very large the numbers are that emigrate every cold weather from this district in search of employment. To that report I would again invite attention, since my subsequent investigations have only confirmed me in the conclusions I then set forth. I have been looking forward with interest to the present as an opportunity for marshalling these facts again. But I regret to say that the figures now supplied by the Census Superintendent are quite useless for this purpose. It is obvious that in order to ascertain how many persons emigrate from Saran and where they go, it is necessary to know the number of Saran-born people found elsewhere, and the localities in which they are found. This information cannot be obtained from the birthplace tables of *this* district, but must be collected from the birthplace tables of *all other* districts. I am therefore unable to add anything to what I have already said elsewhere on the subject, and since it is certain that every District Officer will be in the same position, Government will have to wait for details of emigration until the Superintendent's Census Report is written, or until the necessary figures can be compiled in this office. But a good deal can be deduced from such figures, as we have enough to show how great a number of Saran men go abroad, and how increasingly important the matter grows year by year.

4. One question of great importance, which has a strong bearing on the density of the different *thanas* in the district and the variations between their population at different periods, is the *relative proportion of the sexes*, and this, again, entirely depends on emigration. I append a statement which shows for each *thana* the number of females to 100 males, and its significance can hardly be overrated.

Statement showing the number of females to every 100 males in each thana.

Chapra	...	...	...	120·66
Manjhi	...	...	...	127·53
Parsa	...	...	...	126·34
Mashrak	...	...	...	124·51
Sonpur	...	...	...	133·12
Total Sadar subdivision			...	124·84
Siwan	...	...	...	114·27
Darauli	...	...	...	111·19
Basantpur	...	...	...	122·01
Total Siwan subdivision			...	116·21
Gopalganj	...	...	...	112·92
Mirganj	...	...	...	106·18
Total Gopalganj subdivision			...	109·05
Total Saran district			...	117·6

5. It will be seen that in Sonpur the proportion of women is far the greatest. This is the great emigrating *thana* and also the *thana* most largely inhabited by the class who most enlist as soldiers, and therefore, while the whole of its population has for special reasons fallen off considerably, its female population has decreased by 3·43 per cent., while the decrease in the males has been 9·42 per cent.

6. Next come the *thanas* of Manjhi, where the women are 127·53 to 100 men; Parsa, where they are 126·34; Mashrak, where they are 124·51, and the adjoining *thana* of Basantpur, where they are 122·01. All these *thanas* have long been known to send out emigrants in large numbers, but the position of Manjhi is exceptional and, I think, temporary, since it is an observed fact that after the floods of 1890, of which this *thana* felt the full brunt, the emigrants were unusually numerous.

7. The falling off in density in Mashrak, Parsa, and Sonpur all attest the same fact, and show again how very important is this great question of emigration from Saran, the numerical value of which can be guessed at in the following manner.

8. In submitting my preliminary report, I hazarded the suggestion that the number of absentees from the district was 100,000, since it is in the cold weather that this exodus takes place. The figures given in the statement help us to ascertain how great that emigration is, and show that my estimate was much below the mark.

9. In 1881 the proportion of females to every 100 males in the Patna Division, excluding Saran, was 103: in Saran it was 110. To make up the difference and bring the Saran ratios on a par with those prevailing through the rest of the Division, 78,392 have to be added to the males of the district, or, in other words, those figures may be taken to represent the absentees.

10. I have no figures available to show what the relative proportions of males and females were in 1891 in the other districts of the Patna Division, but assuming it to have been as before, viz., 103 women to 100 men, there would be in Saran a deficiency on account of absentee males of 160,873 souls, for as is shown in the statement in paragraph 4, the ratio of women to every 100 men was in Saran in 1891 as high as 117·6.

11. As to *immigration*, the tables do supply some information. Unfortunately immigration into Saran is so small (*vide* page 156 of Volume I of the Bengal Census Report, 1881) that the subject is not of much importance, but it is remarkable that small as it was in 1881, it is still smaller in 1891. I commence by eliminating females. As was pointed out in 1881 and has again been stated in Mr. Risley's letter, female immigration and change of residence is merely an accident of marriage. As regards the men the figures are as follows:—

Where born.	Male immigrants.	
	1881.	1891.
1	2	3
In Saran	1,056,438	1,126,323
Other districts of the Patna Division.	9,290	2,842
Other districts of Bengal ...	1,914	109
Other parts of India	15,793	4,590
Elsewhere	130	62
Total ...	1,083,565	1,133,926

12. These figures repay examination, for they show clearly that Saran is almost entirely inhabited by its own folk, and it would seem that the pressure on the soil which drives such vast numbers of Saran men abroad leaves no room for others to enter. In 1881 the proportion of foreign-born men found in Saran was only 2·5 *per cent:* in 1891 it was only 6·6 *per mille.* It will be found that there is a great decrease in all but one of the groups into which the form has been divided. The phenomenon is remarkable, and it will be interesting to learn whether it is observed in other districts of Bihar.

13. The *variation in the population of each thana* between the years 1881 and 1891 is very clearly set forth in compilation sheet II, which, however, takes no note of the changes between 1872 and 1881.

14. Turning first to the variations between 1881 and 1891, it is to be observed that there has been an increase in the gross population of every *thana* except two, viz., Mashrak

and Sonpur, as the figures in compilation sheet II will show. The percentages of increase and decrease are set forth in the statement below:—

Statement showing percentages of variation in each thana at each census.

Locality.	1881.			1891.		
	Both sexes.	Males.	Females.	Both sexes.	Males.	Females.
1	2	3	4	5	6	7
Chapra	+ 8·03	+ 5·89	+ 9·96	+ 8·57	+ 5·90	+ 10·89
Manjhi	+ 10·03	+ 5·83	+ 13·91	+ 4·38	— ·35	+ 8·43
Parsa	+ 9·42	+ 8·63	+ 10·11	+ 2·04	— 2·48	+ 3·03
Mashrak	+ 4·14	+ 3·63	+ 4·60	— 3·77	— 9·01	+ ·90
Sonpur	+ 8·11	+ 6·08	+ 9·79	— 6·09	— 9·42	— 3·43
Total Sadar subdivision ...	+ 7·77	+ 6·03	+ 9·31	+ 2·82	— 1·02	+ 6·12
Siwan	+ 11·77	+ 9·52	+ 13·92	+ 10·52	+ 7·50	+ 13·30
Darauli	+ 10·30	+ 7·93	+ 12·62	+ 6·24	+ 3·90	+ 8·43
Basantpur	+ 7·29	+ 6·29	+ 8·21	+ 14·00	+ 7·85	+ 19·59
Total Siwan subdivision ...	+ 10·03	+ 8·12	+ 11·86	+ 10·28	+ 6·54	+ 13·72
Gopalganj	+ 19·25	+ 18·67	+ 19·03	+ 6·31	+ ·66	+ 10·43
Mirganj	+ 14·05	+ 10·92	+ 17·25	+ 16·98	+ 15·57	+ 18·33
Total Gopalganj subdivision	+ 16·48	+ 14·49	+ 18·46	+ 10·16	+ 8·72	+ 14·72
Total Saran district ...	+ 10·49	+ 8·71	+ 12·14	+ 7·34	+ 3·88	+ 10·56

15. But the figures deserve a closer scrutiny, and this will show that whereas in every *thana* save Sonpur there has been an advance in the number of women, the number of men has increased in six only and absolutely decreased in the remaining four, viz.—

Manjhi	·35 per cent.
Parsa	2·48 „
Mashrak	9·01 „
Sonpur	9·42 „

These figures are full of the greatest significance. I have no doubt whatever that the explanation is this—

16. As I have already stated above, Mashrak *thana* supplies a large proportion of the emigrants who go east in the beginning of the cold weather and are therefore absent at the time when the census is usually taken: these are almost all males, and they leave their womenfolk behind, hence the great decrease in males which is accompanied not by a decrease but a small increase in females.

17. In Sonpur the decline in the population is shared by both sexes and is without doubt due first to emigration as stated above for Masrak; secondly, to desertions of their homesteads by many families in consequence of the floods caused by the railway embankment near Banwarchak; and thirdly, to the erosive action of the Ganges, by which several villages have entirely disappeared and their inhabitants gone elsewhere.

18. Parsa, again, and Manjhi are *thanas* from which a good deal of emigration goes on. From Parsa it is an old habit, and it has become the vogue in Manjhi since the floods of 1890.

19. The gross advance has been greatest in Mirganj (16·98), and next in Basantpur (14), and Siwan (10·5). The advance in Mirganj is partly fictitious. This is a large, difficult, and distant *thana*, and there is little doubt that neither in 1872 nor again in 1881 was it perfectly enumerated. But a great deal of this advance is real, for this *thana* is almost the only part of the district where during the last 20 years there has been much opportunity for fresh land to be taken up, and it is common knowledge that during that time a good deal of jungle has been cleared and a good deal of waste land reclaimed.

20. It will be noticed too that this *thana* stands first not only in respect of the advance of both sexes, but also of each of the sexes with the exception of Basantpur, where the women

have increased nearly 20 per cent. The increase in the Chapra and Siwan *thanas* is due to the development of the towns of those names.

21. With regard to the increase or decrease between 1872 and 1881, there is not much to be said. The same causes which have been stated above have been constant throughout the two decades, and it will be sufficient to state below the gross percentage of increase in the total of both sexes during the 19 years which have elapsed since Mr. Beverley's census.

Chapra	+ 60·71	
Manjhi	+ 14·82	
Parsa	+ 8·08	
Mashrak	— 31·24	
Sonpur	+ 1·60	
Sadar subdivision	+	12·82
Siwan	+ 18·49	
Darauli	+ 7·03	
Basantpur	+ 21·92	
Siwan subdivision	+	17·55
Gopalganj	+ 25·95	
Mirganj	+ 44·06	
Gopalganj subdivision	+	35·61
Total Saran district ...	+	19·55

22. With regard to *density of population* the two points to be noticed are the difference in density of different *thanas* at the same census and the variations in the density of each *thana* at the time of the three census takings. To illustrate the latter point, the following statement has been drawn up which will repay examination.

Statement showing the density of the population in each thana at each census.

THANA.	NUMBER OF PERSONS PER SQUARE MILE.		
	1872.	1881.	1891.
1	2	3	4
Chapra	767	848	1,144
Manjhi	901	1,047	1,100
Parsa	839	889	878
Mashrak	984	1,240	819
Sonpur	925	1,134	1,037
Total Sadar subdivision ...	872	988	1,001
Siwan	830	928	1,013
Darauli	718	834	893
Basantpur	801	860	977
Total Siwan subdivision ...	786	879	966
Gopalganj	605	727	768
Mirganj	620	689	827
Total Gopalganj subdivision	611	707	800
District Total ...	778	870	930

23. Only three *thanas*, viz., Parsa, Masrak, and Sonpur, are now less thickly populated than they were in 1881, and only one (Mashrak) has now fewer inhabitants to the square mile than it had in 1872. The reasons have already been given in paragraphs 6, 7, 16, and 17.

24. Comparing next each *thana* with its neighbour, it will be noticed that four, viz., Manjhi (1,100), Chapra (1,144), Siwan (1,013), and Sonpur (1,037), stand out prominently. Chapra *thana* contains two large towns and the Siwan *thana* one, and if the urban population is excluded, the density of each is as follows:—

Chapra	...	...	900
Siwan	...	...	971·34

That is to say the density of the rural population ranges from 1,100 in Manjhi to 768 in Gopalganj. The latter *thana* contains a great deal of *deara* land, and an unusual proportion of large *chars* or rice swamps.

25. Beyond these general remarks, it is difficult to go. Each *thana* contains land of every kind, and this is one reason why Saran is so secure against famine. In no *thanas* are there any special industries or causes for the agglomeration of the population. Indigo is cultivated chiefly in the *thanas* of Mashrak, Parsa, Gopalganj, Basantpur, and Siwan, or the north-eastern part of the district, but it is worked by the rural population found locally resident. Opium, the other great Saran industry, is similarly produced by the sons of the soil in their own homes, and the district has no mines, mills, or manufactories.

26. Saran has so long been famous for its teeming population that much comment on the point is superfluous. I will only add one remark. I have already shown in paragraph 10 above that the number of males absent from their homes in Saran on the census day in 1891 is estimated to have been 160,873. The density of the population is now 930 to the square mile. If those absentees are added to the district total, the density of the population of the whole district reaches the prodigious figure of 990.

27. The *distribution of the population into towns and villages* is shown in the following statement, which also compares the figures for 1891 with those obtained at each preceding census:—

VILLAGES.	1872.	1881.	1891.
1	2	3	4
With less than 200 inhabitants.	1,316	1,209	1,031
Between 200 and 500	1,693	1,696	1,637
„ 500 „ 1,000	919	989	1,088
„ 1,000 „ 2,000	347	392	428
„ 2,000 „ 3,000	52	65	68
„ 3,000 „ 5,000	19	21	33
„ 5,000 „ 10,000	2	4	8
„ 10,000 „ 15,000	1	2	1
„ 15,000 „ 20,000	...	...	1
„ 20,000 „ 50,000	1	...	...
Over 50,000 ...	...	1	1
Total ...	4,350	4,379	4,296

28. These figures have to be received with some reservation, since it is certain that at different times a different meaning has been given to the word village not only by superior officers, but also by the subordinates whose business it was to prepare the lists of villages, and I found myself a tendency to break up villages too much and to promote petty *tolahs* into separate villages. However, the very small variation in the totals of the three censuses seems to show that the errors in this matter corrected themselves.

29. Taking the figures then as fairly correct, the result is just what I should have expected, viz., a steady increase in the size of the villages. Land is so precious in Saran that the building of new villages is almost an impossibility, and the erection of a new tolah and even a new house is no easy task; still the ever-increasing population must be accommodated somewhere, and this is done by overcrowding existing houses, or (more rarely) by adding another house to the village site.

30. The average population of a village in each class works out as follows :—

Class 1	114
„ 2	333
„ 3	678
„ 4	1,442
„ 5	2,804
„ 6	3,677
„ 7	5,042
„ 8	12,208
„ 9	17,709
„ 10	...
„ 11	57,352

31. The twelve towns with 5,000 or more inhabitants are these:—

Chapra	57,352
Siwan	17,709
Revelganj	13,473
Parsa	7,123
Manjhi	6,732
Mashrak	5,098
Mirganj	5,053
Chainpur	5,017
Guthni	5,008

32. Of these, the first three alone really deserve the name of town. Chapra is the head-quarters of the district, and is a large and important place with considerable mercantile activity. Siwan from its position near the centre of the district would have been a much more suitable spot for the head-quarters. It is the only town in Saran which has any special manufactures, its brass-work and pottery having a great local reputation. There is also a good deal of business done here in hides and oil seeds, while there was formerly a brisk trade, now decayed, in sugar and saltpetre.

33. Revelganj owed its origin and its great commercial importance to the fact that formerly it commanded the junction of the Gogra and Ganges; but the steady departure of the Ganges to a point lower down the river brought about the gradual decay of the town. Of late it has again risen into importance from the advent of the railway, and it is confidently hoped that when the railway taps the river-borne trade of the Gogra and the Rapti, Revelganj may become again the Narayanganj of Bihar.

34. The variation in the population of these three towns, which are also municipalities under Act III of 1884, is as follows:—

	1872.	1881.	1891.
Chapra	46,287	51,670	57,352
Siwan	11,099	13,319	17,709
Revelganj	13,415	12,493	13,473

The latter, it will be seen, after a decadence has again begun to rise. In Chapra the advance from 1872 to 1881 was 11·63 per cent., and during the last ten years it has been 10·8 per cent. In Siwan the advance has been 19·99 per cent. and 32·96 per cent. respectively in the two decades.

35. Of the remaining places, all except Mirganj are large agricultural villages. Parsa, Manjhi, Mashrak, and Chainpur are purely agricultural, there is a police-station at each; and each of the last three is the seat of a considerable *zamindar*; but while those of Mashrak and Chainpur are still rich and influential, the Manjhi *zamindar*, of an old Muhammadan family, has been reduced almost to poverty by the depredations of his servants. The *zamindars* of Chainpur are chiefly remarkable for their dissensions, which are worthy of an Italian capital of the middle ages, and for their marriage connections with half the Bhuinhar families in Bihar. Mirganj is an important bazar which adjoins the town and palace of Hutwa, and Guthni owes its position to its situation on the border of the district and on the banks of one of the numerous Gandakis of Bihar.

36. Other important villages are absent from this list, and after enquiries a further report will be submitted if necessary.

Head IV—Religion.

References.

1872	Table I (B)
1881	Tables III and XXIV.
1891	Compilation sheet VI.

37. In a district so conservative as Saran, so simply agricultural, and so remote from the influences which bring about a social or religious revolution, it was not to be expected

that in ten or even in twenty years there would be much change in the proportions borne by each religion to the total population, and as a matter of fact the change has been infinitesimal. In 1872, the Hindus composed 88·3 per cent. of the population, in 1881, they were 88·18 per cent., and in 1891 they were almost exactly the same viz., 88·19 per cent. The Muhammadans at the same three periods composed in each 100 of the population 11·7, 11·8, and 11·7 respectively.

38. As a matter of fact there is no proselytism here. There is indeed a Christian mission, but so far not much fruit has appeared, and as the number of Europeans is pretty constant, there cannot possibly be much change in the numbers of Christians.

39. The following statement shows the distribution of the Muhammadans throughout the district, *thana* by *thana*. The change since 1872 is so miscroscopic that it is not necessary to give the figures of distribution at that census and in 1881. It will be seen that the Siwan subdivision holds the greater proportion of Muhammadans, and that the Siwan *thana* comes first with 19·38 per cent., then Gopalganj with 13·9, Mirganj with 12·92, Basantpur with 11·72, and then Chapra with 10·74, a large proportion of whom will be found in the municipality itself. The most purely Hindu *thana* is Sonpur, which as will be shown in the caste chapter has the greatest proportion of Hindus of the higher castes—Brahmans, Rajputs, and Bhuinhars. With the exception of a few families of good origin but now decayed position, the Muhammadans of Saran are, as elsewhere, cultivators, many of whom also weave cloth and stamp it.

Statement showing the distribution of Muhammadans.

THANAS.	Numbers in 1891.	Proportion in every 100 of the population.
1	2	3
Chapra	40,930	10·74
Manjhi	12,894	8·95
Parsa	20,028	8·05
Mashrak	13,161	9·02
Sonpur	6,829	6·04
Total Sadar subdivision ...	93,842	9·09
Siwan	64,828	19·38
Darauli	19,454	8·6
Basantpur	28,174	11·72
Total Siwan subdivision ...	112,456	14·04
Gopalganj	38,235	13·9
Mirganj	46,480	12·92
Total Gopalganj subdivision ...	84,715	13·34
Total Saran district ...	291,013	11·79

HEAD V.—INFIRMITIES.

References.

1872 ... ... Table IC (in four parts).
1881 ... ... Tables XIV to XVII.
1891 ... ... Compilation sheet XI (in four parts).

40. The statistics of infirmities in a district like Saran, which is above the average in respect of healthiness, would not have much interest except for the cognate question of overcrowding and pressure on the soil. The number of the infirm returned is very small, but the figures supply a signal proof of the accuracy with which the last census was taken. Where there has been bad training or faulty enumeration, it will be found that the distinction is not observed between those who are born blind, or deaf and dumb, and those who become so from old age or accident. In these cases it is seen that the number of persons so afflicted grows steadily larger for each increasing age period. But in the figures now before me this is not the case, while the figures of leprosy do show a steady advance, which is in accordance with known facts as to the gradual development of leprosy with advancing years.

41. Taking first the *insane*, the number of all ages is this, males 255, females 97—total 352, or 14 in 100,000 of the population. The figures in 1881 were 364, or nearly 16 in 100,000. The figures for 1872, which were admittedly wrong, gave 47 in the same number. The number of females is probably from natural motives a good deal understated, but it should be remembered that insanity in Bihar proceeds largely from the use of toxic drugs, such as ganja and bhang, a vice from which women are almost entirely free.

42. The *blind* number altogether 4,003, viz., males 2,026 and females 1,977. The total figures in 1872 were 903 and in 1881 were 3,696. There is obviously some error in the figures for 1872, especially among the females, as only 166 blind females were returned in that year. In the absence of age totals, it is impossible to say whether the proportion of the blind shown in the compilation sheet (XI) under each period is correct or not, but the subjoined figures show that at any rate the enumerators have not fallen into the error of entering under this category all the old women and men who have lost their sight from old age or disease. These figures give the proportion as the same both in 1881 and 1891, viz., 16 in 100,000.

Age.	Both sexes.	Males.	Females.
1	2	3	4
0— 4 years ...	155	92	63
5— 9 „ ...	306	202	104
10—14 „ ...	315	219	96
15—19 „ ...	200	136	64
20—24 „ ...	189	120	69
25—29 „ ...	185	118	67
30—34 „ ...	244	133	111
35—39 „ ...	191	102	89
40—44 „ ...	269	142	127
45—49 „ ...	156	63	93
50—54 „ ...	293	125	168
55—59 „ ...	160	81	79
60 and over ...	1,340	493	847
Total ...	4,003	2,026	1,977

43. *Deaf-mutism* is a very common disease in this district, the local name for persons so afflicted being "baudh," no doubt the survival of an old epithet of religious opprobrium when Buddhist or follower of Buddha, was a term of contempt. Cretinism and goitre are also very common towards the north and west of the district, and cases of this kind figure largely in all the dispensary registers of the Gopalganj and Siwan subdivisions. These acknowledged facts are clearly brought out by the figures of the present census. The subdivisional figures are as follows:—

	Males.	Females.	Total.	Number in 10,000 of total population.
Chapra ...	784	361	1,145	11
Siwan ...	606	421	1,027	12
Gopalganj ...	823	931	1,754	27
			3,926	

44. A further inspection of the *thana* figures, however, leaves no doubt in my mind that there has been some confusion between the insane and the deaf and dumb, as will be obvious from the following statement:—

Thana.	Males.		Females.	
	Insane.	Deaf and dumb.	Insane.	Deaf and dumb.
1	2	3	4	5
Chapra ...	37	281	28	131
Manjhi ...	33	140	12	82
Parsa ...	27	180	12	87
Mashrak ...	13	138	...	52
Sonpur ...	6	45	3	9
Siwan ...	37	302	19	257
Darauli ...	23	109	4	73
Basantpur ...	33	195	7	91
Gopalganj ...	23	458	9	305
Mirganj ...	33	365	3	626
Total ...	265	2,213	97	1,713

Note.—The *thana* details under column 2 do not correspond with the district total shown in the Bengal Census Report, wherein the total insane male persons are shown to be 255.

45. The relative numbers of deaf and dumb and insane among the females of Gopalganj and Mirganj are beyond the bounds of belief, and the Siwan returns also tax one's credulity highly. The error is after all a venial one, since the dividing line between cretinism and insanity is a very narrow one, and the tendency to return the afflicted, especially of females, under the less serious infirmity is only natural. In 1872, the deaf and dumb in Saran were returned as 760, or 6 in 10,000; in 1881 they were shown as 3,191, or nearly 14 in that number; and in 1891 the proportion is nearly 16.

46. These proportions alone, read with what has already been said, would cast doubt upon the accuracy of the separation, and it should be noted that in 1872 the task for enumerators was made still more difficult by an attempt to separate insanes and idiots. The best way of attaining to some idea of the extent of mental affection in the district is to add together the figures for insanes and deaf and dumb. Such an addition gives the following results:—

	1872.	1881.	1891.
1	2	3	4
Deaf and dumb ...	760	3,191	3,926
Insanes ...	96	364	352
Idiots ...	252		
Total ...	1,108	3,555	4,278
Number in 10,000 of the population.	5·3	15·5	17·3

47. Statistics of *leprosy* have of late years obtained an importance which did not formerly attach to them. But for this the figures for Saran would not demand more than

very slight notice. The district is not much affected by lepers, and outside the large towns where they assemble to beg they are very seldom found.

The total returned is 1,095, viz., males 967 and females 128, the total in 1872 having been 689, while in 1881 they were 1,242, giving an average in 10,000 of the population of 3·3 in 1872, 6 in 1881, and 4·4 in 1891.

Head VI.—Education.

References.

1872	...	... Nil.
1881	...	... Table XIII.
1891	...	... Compilation sheet VIII.

48. The compilation sheet supplied by the Census Superintendent showing figures for education gives no *thana* detail, but, instead, gives details of religion and age. Most unfortunately (as it appears to me) the age details are deficient in one important particular, *i.e.*, figures of education are not given for the *population of a school-going age*, viz., between 5 and 14, and therefore it is impossible for a district officer to comment upon the extent to which the children of his district are availing themselves of the advantages so liberally offered them of late years. Nor can he say how far the children of each religion take advantage of these facilities. In fact, the examination of figures for pupils is of very little use. Moreover, in 1872 statistics of education were not compiled at all, and though they were compiled in 1881 in combination with religion, yet the factor of age was omitted. When I was writing the Census Report of 1881, I was able to give details of instruction in the population of a school-going age because I had the age periods before me, but no age statistics have yet been supplied, and I find it impossible to make the calculation without them. Consequently the present statistics, which show education in combination with both religion and age, cannot be compared, except in the most general way, with those of 1881, and not at all with those of 1872.

49. Availing myself, however, of such figures as there are, I find that the facts are as follow. I deal first with male education, for, as will presently be shown, the education of females is still terribly backward in this district.

50. Out of 1,133,926 males in Saran in 1891, the number of pupils was 10,886 or ·92 per cent., the number of literates 66,810 or 5·89 per cent., and the number of illiterates 1,056,230 or 93·19 per cent. In 1881, the figures were, pupils 1·8 per cent., literates 2·92 per cent., and illiterates 95·28 per cent. If these figures could be trusted, they would supply the strongest condemnation of the educational policy of the last few years, for they show that while the literates have gone up from 2·92 to 5·89 per cent., those under instruction have fallen off by one-half, viz., from 1·8 per cent., ·92 per cent. But our school statistics show that this falling off does not really exist, and the cause must therefore be sought elsewhere.

51. I am inclined to think that this information at the two censuses has been collected in a different manner, and that the two groups of figures have no common measure. The instructions to enumerators for filling up the education column were as follows in 1881 and 1891. I produce them in parallel columns for facility of comparison.

1881.	1891.
Against those under instruction write ख, against those not under instruction but able to read and write enter श, against those who cannot either read or write, or who can read but cannot write, or can sign their names but cannot read write न. Only those should be shown as able to read and write who can do both.	Enter in this column against each person whether grown-up, child, or infant, either *learning*, *literate*, or *illiterate*. Enter all those as *learning* who are under instruction either at home, or at school, or at college. Enter as *literate* those who are able to both read and write any language BUT ARE NOT UNDER INSTRUCTION AS ABOVE. Enter as *illiterate* those who are not under instruction and who do not know how to both read and write, *or who can read but not write or can sign their own name but not read.*

52. At the Census Conference at Agra it was unanimously agreed that the use of index letters had resulted in some confusion, and they were unanimously abandoned. But as may be seen from a reference to the Census Report of 1881 (Volume I, page 200), the general accuracy of both the census statistics for education and those of the department was well established by their very great mutual agreement, and I find it hard to think that they were wrong. I am much more inclined to think that the instructions at the present census have been misunderstood, and that the collected figures do not represent the facts, and it seems to me very likely that the proviso DOUBLY UNDERLINED IN RED INK in the instructions for 1891 has in many cases been entirely overlooked, and that of those who could read and write but were still at school have been entered among the *literate* instead of those *under instructio*

53. The probable inaccuracy in the present figures which I have suggested above deprives them of much of their value and makes a detailed criticism of doubtful utility. But if it be assumed that the error was widespread, and that it affected all classes of enumerators and the returns of all circles, it may be taken to have corrected itself, and the figures of

educational attainments for different religions, though perhaps absolutely wrong, may be right relatively to each other. I have therefore prepared the following statement which shows how the Hindus and Muhammadans, the only two religions worth examining in Saran, stand in respect of education.

Age.	Hindus.		Muhammadans.	
	Pupils.	Literate.	Pupils.	Literate.
1	2	3	4	5
0—14 years	1·57	·87	1·87	·56
15—24 „ ...	1·37	9·52	1·43	7·16
25 years and over	·06	10·4	·03	7·09
All ages ...	·91	6·15	·98	4·14

54. The figures are dismal enough, for they show that among Hindus of all ages only 9 in 1,000 were pupils, and a little more than 6 in 100 could read and write; while with Muhammadans the figures are a little better for pupils, viz., nearly 10 in 1,000, and for literate, not so good, viz., only 4 in 1,000. The same superiority in the matter of pupils is maintained in the age periods, and indeed this is the only encouraging sign in the statement, since it seems to show that the younger generation of Muhammadans are pushing ahead and accepting instruction more freely. It is hoped that this development will continue, and that the reproach so long cast in their teeth that they wilfully stood aloof from education will soon cease to be deserved.

55. As to female education there is little to be said. The proportion of women of all ages who are entirely illiterate is 99·84 per cent. for Hindus, 99·82 for Muhammadans, and 99·83 for all religions. Much comment is unnecessary, but it is extremely interesting to observe that, though Hindu females are nearly eight times as numerous as Muhammadan females, yet the proportion of Hindu girls under instruction is only as 3 to 2. Obviously in this district, the better class of Muhammadans pay much more attention to female education than the better class Hindus.

Head VII.—Language.

References.

1872	...	...	Nil.
1881	...	...	Table IX.
1891	...	...	Compilation sheet IX.

56. I have already shown in paragraph 12 above while discussing immigration, that the number of persons found in Saran who were born out of the district was extremely small. It is impossible, therefore, that the proportions in which different languages form the mother-tongue of the people can have any value either statistical or administrative. Speaking broadly, the language of the whole population is Hindi, since that is returned as the parent-tongue of 99·48 per cent. of them. Other tongues returned are as follows:—

Urdu	...	...	11,266	Guzerati	...	...	11
Bengali	...	...	690	Armenian	...	...	9
English	...	...	202	Mahratti	...	...	3
Persian	...	...	120	Brajbhakha	...	...	8
Mundari	...	...	267	Pahari	...	...	26
Panjabi	...	...	64	Kashmiri	...	...	22
Pashtu	...	...	21	Uriya	...	...	6
Portuguese	...	...	2	German	...	...	1
Arabic	...	...	15	Telugu	...	...	4
		Nepali	...	... 3			

57. The persons speaking Urdu are immigrants from the North-Western Provinces and Oudh, and also the resident Muhammadans, who still pride themselves on speaking the language of fallen greatness. To these should also be added in all probability the 120 returned as speaking Persian.

58. The Kashmiri speakers and those speaking Panjabi, Pashtu, and Arabic were either cloth merchants or wandering mullahs and Pirs who are constantly passing through this district.

59. The Mundaris were a gang of coolies from Chota Nagpur,—134 males and 133 females,—working on the railway embankments, and the 26 Pahari speakers and three Nepalese were passengers through the district by train and road.

60. The number speaking Bengali for their mother-tongue is very noticeable. It is made up of 405 males and 285 females, or 690 in all, whereas in 1881 the total was only 90! This can only mean that the Bengali invasion is gaining ground in Saran, or that at the last census many domiciled Bengalis returned their parent-tongue as Hindi. It will be interesting to notice whether this phenomenon is observed in other districts of Bihar also.

61. The speakers of English, as their mother-tongue, have risen in the same time from 144 to 202.

Head VIII.—Castes.*

62. *Brahmans.*—Brahmans, who stand foremost in point of social precedence, have risen in numbers from 158,109 in 1872, and 173,362 in 1881, to 164,675 in 1891, showing a decrease of 8,687 souls as compared with the figures of 1881. Their principal occupation is priesthood, but a large number of them have taken to cultivation as a means of livelihood. The chief tribes of Brahmans are Kanaujia and Sakadwipi, the Gaura, Gautama, Sandilya, and Jajurvedi tribes being in small numbers. Brahmans preponderate in the Sadar subdivision.

The Kanaujia Brahmans of Saran are, strictly speaking, Sarwariya or Saryupari, which is in fact another name for Kanaujia. The Sarwariyas are held to be degenerate in consequence of their having left their native place in Oudh and migrated to the banks of the Saryu during the time of Rama, and because they habitually accept alms.

In early ages the Brahmans were believed to possess, by virtue of deeds of penance, superhuman powers of annihilation by means of imprecations. This belief has, however, now died out, inasmuch as the Brahmans, forsaking their hereditary duties of learning and penance, have taken more to cultivation and begging.

Kshatriyas or Rajputs.—The next caste in point of social importance in the district is the Kshatriya. Their number according to the last census is 125,916 males and 140,804 females, showing an increase of 7,914 males and 14,834 females over the figures of the census of 1881. The increase is more than proportionate to the general increase, and is due perhaps to some other castes, such as Gurers and Khatris, having enumerated themselves as Kshatriyas. The Rajputs are scattered all over the district, but they are more numerous in the Manjhi, Sonpur, Mashrak, Chapra and Darauli *thanas*. Their means of living is, for the most part, cultivation as occupancy *raiyats*, a few only being tenure-holders and *zamindars*. From their ranks, peons, constables, and sepoys are recruited, and some of them have taken to horse-breeding and dealing.

The proportion of males to females is as 903 to 1,000. This disparity in the numbers of the two sexes is due to emigration of the former in search of employment in the Military and Police Departments in other parts of India.

The sub-castes of this caste are very numerous. The principal ones inhabiting this district are the following:—

(1) Harihobans.	(15) Mahraur.
(2) Besain.	(16) Chandail.
(3) Narauni.	(17) Kausik.
(4) Khat.	(18) Sakarwar.
(5) Nikumbh.	(19) Sengar.
(6) Karnwar.	(20) Kakan.
(7) Lakat.	(21) Chaubhan.
(8) Parwar.	(22) Sirnait.
(9) Ujain.	(23) Surwar.
(10) Gautam.	(24) Raghubansi.
(11) Barahi.	(25) Dikshit.
(12) Bais.	(26) Nimri.
(13) Kinwar.	(27) Nimarwar.
(14) Surajbansi.	(28) Pailwar.

Among these the Harihobans and Sirnait rank the highest. They are, however, not numerous, and are found in Bhit, Bherwa and Dumri villages only.

Next come the following in order:—

(1) Nikumbh.	(6) Bais.
(2) Besain.	(7) Karnwar.
(3) Narauni.	(8) Gautam.
(4) Parwar.	(9) Khati.
(5) Chaubhan.	(10) Lakat.

Other sub-castes are not numerous in this district.

All the different sub-castes intermarry. Men of higher sub-castes, however, do not generally give their daughters in marriage to those of lower sub-castes.

Marriage within a sub-caste is prohibited.

* No. A, dated 15th December 1892, from A. Earle, Esq., Magistrate of Saran, to the Superintendent of Census, Bengal.

Child-marriage is less frequent among Kshatriyas than any other caste of Hindus, and their marriage system is less expensive than that of other high castes.

It is a noteworthy fact that although the different clans intermarry, they will not mess together unless they are actually allied by marriage.

The ancestors of the present Babu of Manjhi (now a Muhammadan) are said to have been Barahi Rajputs, who subsequently became converts to Islam. The only big Rajput *zamindar* in the district having an income of upwards of Rs. 50,000 is the Babu of Amnour, who comes of the Karmwar sub-caste.

64. *Babhans.*—Babhans (better known in this district by the name of Bhuinhars) number 60,838 males and 66,188 females, as against 40,953 males and 43,780 females in 1881.

The history of this class is obscure, and different traditions are current as to its origin, each diametrically opposed to the other. Bhuinhars themselves claim to be Brahmans. They reconcile the difference in name by saying that those that accept alms and gifts from other castes and perform religious ceremonies are called Brahmans, but those that cultivate go by the name of Babhans, or, more correctly, *zamindar* Brahmans. Others regard them as the offspring of a Kshatriya father and Brahman mother. A third interpretation is as follows:—

Once Jarasindh, Raja of Magadh, wanted to feed four lakhs of Brahmans, and ordered his *muntri* accordingly. The latter, finding it difficult to procure such a large number, caught hold of any caste that he came across, entwined them with sacred threads, and, passing them off as Brahmans, fed them. These created Brahmans afterwards, instead of reverting to their original castes, called themselves Babhans. The story gains verisimilitude from the facts (1) that the sub-castes of Babhans are analogous to those of several other castes in Bihar; and (2) that beyond the outskirts of Bihar Babhans are very rarely met with; and (3) that they are the most numerous around Rajagrihi, the capital of Jarasindh, viz., in the Gaya, Patna, and Monghyr districts.

Whatever may be the origin of their caste, and whatever truth may be in one or other of the above interpretations, their respectability has never been questioned in this district.

During the last decade, a social movement of great interest has taken place in this society. A great Sabha was held in the Patna district, which was attended by many influential *zamindar* Babhans of the Saran district. The chief aims of the Sabha were (1) to establish that Babhans are Brahmans, and therefore to insist upon their obtaining the rights and privileges and observing the duties of the latter (except that of accepting alms), and (2) to improve their position by the spread of education and trade among their members. The Sabha has recently been repeated, but is at present showing signs of decay.

Babhans in this district are generally landlords and well-to-do. They are also occupancy *raiyats*, and serve as peons and constables. They do not eat with any other caste. Their sub-castes are as numerous as those of Rajputs, the principal ones being as follows:—

(1) Eksaria.	(7) Kinwar.
(2) Donwar.	(8) Arait.
(3) Jaitharia.	(9) Panchbhaia.
(4) Domkatar.	(10) Basmait.
(5) Mairia.	(11) Dumrait.
(6) Dighwait.	(12) Atrab.

(13) Sarwe.

The principal *zamindars* in this district are the Maharaja of Hutwa, and the Babus of Manjhi, Chainpur, Parsa, Rusi, Khaira, Sadha, and Bal. They all belong to the Eksaria sub-caste. All the sub-castes intermarry, but marriage among the members of the same clan is prohibited.

65. *Bhat and Kathak.*—The former (Bhats) attend marriage processions and other festivals, and beg alms by reciting and chanting verses. The wealthier among them are also *zamindars* and cultivators. They are chiefly to be found in *thanas* Manjhi and Sonpur. Kathaks are professional singers, who generally find hereditary employments with Rajas and big *zamindars*.

66. *Kayasths.*—This caste claims to rank next to that of Brahmans, although in society they are held to stand on an equal footing with Rajputs and Babhans. Their number according to the census of 1891 was 50,770 against 51,067, showing a decrease of 297. This may safely be accounted for by the fact that Saran Kayasths emigrate in search of employment. Unlike other high castes, the Kayasths have shaken off the old prejudice against taking female members of their family with them to the places where they are employed.

In the Census Report of 1872 a mistake appears to have been made in the statement that the Kayasths are of unknown origin. The poorest Kayasth, if consulted, will furnish an account of his descent from Chitra Gupta, born of Brahma. Chitra Gupta had two wives—one the daughter of a Brahman Rishi and the other of a Kshatriya. By the first he had 4 sons, and by the second 8, (12 in all) as follows:—

(1) Sribastab.	(7) Gaur.
(2) Surajdhwaj.	(8) Karan.
(3) Mathur.	(9) Balmik.
(4) Saksena.	(10) Aithana.
(5) Bhatnagar.	(11) Kulsreshta.
(6) Amashta.	(12) Nigam.

Mr. Magrath seems wrong in his statement that all the clans intermarry with Mathurs, the fact being that the members of each clan intermarry among themselves only.

In the district of Saran the Sribastabs predominate in the *thanas* of Siwan, Mashrak, and Parsa. The Kayasth females are more literate than those of other castes. The *sanana* system is rigidly enforced in this caste. The chief evil among them, which makes them to be looked down upon, is the fact of their giving themselves up to too much drinking. A social movement, however, among them, called the "Kayasth Conference," which has held sittings in different parts of India, has had the salutary and wholesome effect of lessening that habit to some extent. A movement set afloat some years ago to curtail their marriage expenses was abortive.

Kayasths consider themselves as Kshatriyas, and to prove their assertion cite Shashtras and Puranas, and even are ready to go to court. Kayasths, with the exception of the Amashta sub-castes, who eat from the hands of Babhans, do not eat food cooked by any caste other than the Brahmans.

67. *Baniyas.*—The term Baniya is not a caste, but an appellation for a group of castes. It applies to every one who holds a shop, be he a Brahman or a Sudra. Among the Vaisyas are the Agarwalas, Banwars, Rauniars, Rastogis, Sarawaks, Khatris, Kasarwanis, Mahuris, Soniars, Agrahris, Gurers, and Kasaunjas.

68. *Agarwalas* are chiefly found in Chapra and Siwan, and include bankers and money-lenders. Some wear the sacred thread.

69. *Khatris*, with all their pretensions to be considered Kshatriyas, are popularly regarded as Vaisyas. Generally they do not keep shops, but wear the sacred thread. Many are zamindars, and many employed in Government and other offices. Their women are *pardanashin*. Others of this caste keep shops, and are found in Chapra, Siwan, Gopalganj, Mirganj, Baniapur, Mashrak, Doriganj, Muhammadpur, Parsa, the biggest marts in the district. Sarawaks are Jains.

70. The claims of *Gurers* to be styled Kshatriyas is regarded with contempt by the latter. They are very few in numbers in this district, and are found in Chapra only. They are well-to-do in this district, and do not follow the occupation of a Baniya. They wear the sacred thread.

A peculiar character of handwriting is in vogue among the Baniyas, specially bankers, money-lenders, and wholesale dealers, which resembles *Kaithi*.

Widow-marriage is prohibited among Khatris, Agarwalas, Gurers, and Banwars. Drinking is also forbidden among them.

71. *Marwaris* are the principal dealers in cloths, and are found almost at all big markets. They include many castes, and are generally speaking wealthy.

Among the Sudras, Kalwars, Sunris, and Telis are Baniyas. Their touch pollutes water. Kalwars and Telis are often well-to-do. The former, in order to conceal their caste, have recently styled themselves Biyahut as distinguished from Sagonta. Wealthy Telis also call themselves Jaunpuris in order to escape reproach in the eyes of the public. Telis are considered low because they close the eyes of their oxen when they are yoked to the oil press, and Kalwars because they deal in liquor. Sunris are shopkeepers on a small scale. They are generally poor.

72. *Koiris.*—Koiris are the chief vegetable cultivating class not only in this district, but in the whole of Bihar. They also grow opium, and are a quiet class of people, inhabiting almost every village. They are generally *raiyats* with occupancy rights. They stand fourth in the list according to numerical strength, their number in the last census being 169,856 against 150,354 in 1881.

73. *Ahirs or Goalas.*—Goalas, known in this district as Ahirs, rank first in point of numerical strength. Their number according to the last census is 145,915 males and 161,875 females, showing an excess of 19,262 males and 32,045 females over the figures of 1881. They are found all over the district, but are more numerous along the banks of the Sarju and Gandak rivers. Their principal occupations are cattle-breeding and cultivation. As they breed large numbers of cattle, they generally select the banks of rivers and less inhabited portions of the country for their habitation.

Their women are very hard-working and add to their family earnings by making and selling cowdung cakes, milk, ghi, and curd.

Goalas are divided into four sub-castes, viz. (1) Majraut, (2) Kishnaut, (3) Goria, and (4) Kanaujia. The members of the different sub-castes are not allowed to eat with each other, nor can they eat the cooked food of any other caste.

The Kishnout sub-caste claims the birth of Krishna, an *abatar* of Vishnu, in their clan. Gorias are famous dealers in ghi.

Widow-marriages are current among all the four sub-castes, and they are all proverbial for marrying their children in infancy.

Ahirs rank higher than Jaiswar Kurmis.

The Majraut, Kishnaut, and Kanaujia sub-castes are regarded as thieving classes. The Gorias only escape this reproach. Ahirs are generally speaking occupancy *raiyats*.

74. *Kandus.*—Kandus numbered 95,633 in 1891 against 120,310 in 1881. They are sub-divided into two classes—Madhesia and Kanaujia—and are found in almost every village. All Halwais and sweetmeat-makers are Kandus. Their chief occupation is the parching of grain. They also supply parched grains for certain matrimonial ceremonies, for which they receive presents in the shape of *dhotis* and cash. Like Goalas, they abstain from taking cooked food

touched even by Brahmans. They keep shops for selling rice, pulse, salt, tobacco, &c., and the wealthier among them are also money-lenders. The difference in the figures of the two decades seems due to the fact that many persons returned in 1881 as Kandus have on this occasion more properly been enumerated as Gonds. The two castes taken together show an increase over the figures of 1881.

75. *Bhars.*—Bhars are among the aborigines of India. Their principal occupation is the making and selling of charcoal and leaf-plates. They also cultivate as under-*raiyats* and are employed as field-labourers. They are called *Raj*. They will not eat food cooked by any other caste.

76. *Kumhars.*—No special remarks seem called for.

77. *Baris.*—Baris are a menial class, torch-bearers, and makers of leaf utensils.

78. *Sonars and Thatheras.*—The term Sonar means worker in gold, but includes one who works in silver. The principal occupation of this caste is ornament making.

Thatheras are workers in brass, copper, and zinc, &c. They are not numerous, and are principally found in the Chapra, Parsa, Siwan, Mirganj, and Maharajganj marts. They are also called Kaseras.

79. *Barhis, Lohars or Karmakars.*—Barhis and Lohars are dealers in wood and iron respectively. They are the agricultural implement makers. The former is paid in cash, but the latter in kind, every six-monthly harvest. A carpenter can serve ten or more villages, but it is necessary that almost every village should have its Lohar. Both are migratory castes, and hence the number of males is fewer than that of the females. Very few members of those classes are wealthy, but at the same time they are seldom in want.

Neither caste can eat with the other. They are also cultivators on a small scale as non-occupancy *raiyats*. From the nature of their occupation, they are scattered all over the district. Lohars, besides their ordinary work, make charcoal

80. *Kurmis.*—Kurmis have several sub-castes, the chief of which are the Ayodhiya, Sainthwar, and Jaiswar. The last named are purely menial, being found mostly in places where big *zamindars*, *Rajas*, and Babus live, and in towns. Both the males and females of this sub-caste work as servants.

81. *Sainthwars* are found in the Sonpur *thana* and the western extremity of the Mirganj *thana*. Their occupation is cultivation. They deny their connection with Kurmis, and consider themselves quite a different caste. The Raja of Parranna in Gorakhpur belongs to this caste, and the innovation might have been started there. They do not remarry their widows and intermarry among themselves only. The *Ayodhiyas* claim to be twice-born, and call themselves "Ayodh Kurmi Bans." They also disclaim all connection with Jaiswars. They have of late years been holding yearly meetings at Sonpur fair, the chief objects of which are (1) to establish that they are twice-born; (2) to abolish widow-marriage where it might be existing; (3) to introduce the *parda* system in their *zananas*; (4) to curtail their marriage expenses; (5) to abolish early marriages; and (6) to spread education among their members. They claim to have come direct from Ayodhiya, the capital of Ram Chandra, and to derive their name from that place. The Ayodhiyas are very good cultivators and very laborious. Their women have hitherto been accustomed to assist them in their field work. None of the three septs intermarry one another, nor do they eat one another's food. The Sainthwars and Ayodhiyas will not even eat the food of Rajputs. Some of the Ayodhiyas are well-to-do and wealthy, and include among them a few men of fair education. They have in some places begun to decorate themselves with the sacred thread. In physique they resemble Babhans and Rajputs, and are unlike the Jaiswars. They supply men for the Police and Military Departments. The Sainthwars and Ayodhiyas claim to be Vaisyas.

82. *Napits.*—This caste is better known in this district by the appellation of Hajjam or Nau. Their services are essential at births, marriages, and funeral ceremonies.

Their chief occupation is shaving, for which they are paid in cash in towns and in kind in villages. Every cultivator sets apart at the time of harvest a piece of a field, known as *katha* or the barber's share. Some barbers also follow the profession of surgeons (*jarah*). They are also employed by the people as messengers and letter-carriers to their relatives chiefly, on formal occasions. Their number at the last census was 34,350 against 31,844 in 1881. The decrease is due to emigration. In the Gopalganj subdivision and in the Siwan and Basantpur *thanas* Muhammadan Napits predominate.

83. *Barai, Panheri, Tambuli.*—Those that grow betel leaves are properly called Barais, and those that sell them Tambulis or Panheris. The terms, however, are generally used synonymously. Betel is nowadays used in towns as a luxury rather than an article required at ceremonies, and hence Panheris are found in larger numbers in urban areas. In villages, betel is used only at ceremonies chiefly matrimonial.

84. *Gareris or Bhenrihars.*—Gareris are better known in this district as Bhenrihars. They breed sheep, and make rough blankets out of their wool. They are given food in return for the manure of their herds.

85. *Nunias.*—Nunias numbered 79,348 in 1891 as against 68,720 in 1881. They are expert excavators and diggers. They migrate in large numbers in search of employment on roads, embankments, and railway lines, &c. They also serve as field labourers on daily wages, and manufacture crude saltpetre. The females assist the males by carrying earthwork and in making saltpetre, but they do not migrate.

86. *Beldars.*—Beldars are, like the Nunias, excellent excavators. Their chief occupation is the making of roads, *bands*, and embankments at contract rates. They work in gangs, both

males and females, and live for months together in temporary huts, which they make of grass and straw near the places where they work.

Both Nunias and Beldars deal wholesale in fuel.

87. *Dhanuks.*—Dhanuks number 19,063. They are generally under-*raiyats* and serve as field labourers.

They chiefly grow hemp (*san*), of which they make *tats* and string. There is a curious ceremony in vogue among them at marriage. They obtain fire by rubbing together dry castor-oil trees. Without this ceremony the marriage cannot take place.

88. *Darzies.*—This caste calls for no special remarks.

89. *Malis.*—This caste numbers 6,393 against 6,909. Their chief occupation consists in growing flowers, making garlands, vaccinating and attending children after vaccination. In marriage ceremonies their services are indispensable for preparing *mauris* (crown for bridegroom). A large number of them serve as gardeners and a few cultivate.

90. *Mallah, Bind, Tiyar and Ghatwal.*—Mallah, Machhua and Kewat are similar terms. In places where boating and fishing do not provide sufficient occupation, Mallahs cultivate as under-raiyats. The word Kewat is supposed to possess a special religious sanctity, as Ram Chandra was crossed over the Ganges at Godna in this district during his 14 years' wanderings by a Kewat. *Binds* fish, make baskets and cultivate, while Mallahs or Machhuas ply boats and fish, but do not, as a rule, cultivate. *Tiyars* are rope-makers and general labourers. They are fishermen and fish-mongers on a small scale. None of the above castes mess together.

91. *Jugi, Patwa, Pathera.*—Jugi, Patwa and Pathera are all the same, and are chiefly found in market towns. They supply thread and thread ornaments, and are paid in cash or kind at the option of purchasers.

92. *Kahars.*—Kahars are exclusively employed in menial service. Their wives serve as maid-servants.

93. *Sadhus, including Vaishnavas, Bairagi, Atith, Aghori.*—Bairagis and Vaishnavas are the followers of Vishnu (Ram Chandra). They forsake their families on becoming Vaishnavas.

Atiths are the followers of Siva and generally live with their families. They are also called Gerua-Basterwallas or Sunyasis.

Aghoris are those that worship no God, and eat from all hands. They are a class of beggars that besmear their bodies with filth and eat carrion, &c., at shops, and thereby extort alms from shopkeepers as the price of getting rid of them. They have no caste and can eat from anybody's hand. They are generally found in towns, fairs, and big marts, and are not respected. All the above are recruited from all castes.

94. *Pasis.*—Pasis are exclusively tappers of palms and sellers of palm-juice. They hail from among the aborigines of the country.

95. *Musahars and Rajwas.*—These castes are found mainly in the Gopalgang subdivision and belong to the labouring classes. They are chiefly employed as field labourers, and are paid in kind. They are also employed like Kahars in carrying *palkies* and *doolies*, and are derived from the aboriginal races.

96. *Tatwas* and *Tantis* are descendants of the aboriginal races. The former are superior in caste to the latter. Hindus drink water touched by Tatwas, but not Tantis. Tantis are the weaver class among Hindus, and are employed as bearers and general labourers.

97. *Gandharbs, Ramjanis, Besyas and Bahrupias.*—While the females of these castes are professional dancing girls and prostitutes, the males assist them in their vocation by playing on timbrels and attending on them. Bahrupias are professional beggars and appear in various disguises. Besyas are prostitutes.

98. *Rangrez, Sindurias and Tikubhars.*—Sindurias are sellers of vermilion, and call themselves Kayasthas. Their origin is obscure. Tiklihars make and sell wafers.

99. *Khatic* and *Turha* are growers and sellers of vegetables and cucumbers. They sell the produce of the gardens and fields of others more than they cultivate on their own account. They are also palki-bearers.

100. *Mirshikars.*—These are bird-catchers. This caste is a new one.

101. *Nats.*—Nats are, properly speaking, a wandering class like gipsies, living in gangs in temporary huts made of *sirkis*. The males beg alms by giving athletic and acrobatic performances, and the females earn money by tattooing women.

102. *Mehtars.*—Mehtars are found chiefly in towns and big villages. In towns they receive monthly pay, while in villages they are remunerated in kind.

103. *Dabgars.*—Dabgars make leather bags or phials. Their number was only 198 in 1891.

104. *Suratwala.*—Suratwala or Dagla includes the issue of any illegitimate connection.

105. *Tharuns.*—Tharuns are descendants of aborigines, and are found on the borders of the Champaran district. They have a peculiar dialect. Their women are hardy and chaste. The men are *shikaris*.

106. *Dhobis.*—They are paid by *kathas*, *i.e.*, by a portion of the standing crops being set aside for them every six months. They follow no occupation beyond that of washing. They are distributed all over the district.

107. *Dusadh.*—This class is employed as ploughmen, field labourers, *chaukidars* and *goraits*. They also breed pigs. Their women work as hard as men, cut grass for sale, and work as field labourers. They worship Rahu, to whom they sacrifice hogs by goading them to death.

For field labour the women and children are paid in kind at a rate varying from 3 to 4 seers of grain a day.

The men get one *bigha* of land to cultivate in return for their services as ploughmen during the months of Asadh to Kartic. During those months also, when working as ploughmen, they get an early morning meal given to them. As reapers they get, like other labourers, a twentieth part of the harvest reaped. They are to be found all over the district.

108. *Chamars.*—This caste is numerous in this district, standing fifth in numerical strength. They remove dead animals and supply shoes. They and their females are largely employed in ploughing and other field work on the same terms as those on which Dusadhs work. They are found throughout the district, but more especially in the Mirganj, Gopalganj and Basantpur *thanas.*

109. *Doms.*—Much has been done in this district, without success, to raise the status of the Doms, who are notorious thieves and bad characters.

The only concern with the ceremonies of other castes of Hindus that they have, is that they supply fire to burn dead bodies with, and in return get the shrouds of the dead and some remuneration in cash. They make and sell bamboo umbrellas, baskets and fans. They claim the leavings at Hindu feasts and ceremonies, at which they regularly attend. They, like Brahmans, Hajams, Baris, Dhobis, and other Pawni castes, apportion villages among themselves, and like *zamindars* can mortgage and sell their rights in them. They are often found at the outskirts of a village living in miserable huts. They breed hogs. There are two kinds of Doms in this district, known as Bansphor and Magahiya. The former are comparatively harmless, generally depending on their earnings and the leavings above alluded to. The other class, called Magahiyas, are most dangerous, their chief occupation being robbery and thieving. They frequently badly wound their pursuers, using their *dahs* or *chhuras* recklessly. Doms can eat the leavings of every caste of Hindu except those of Dhobis, whose touch pollutes their food and water. The Bansphor Doms are found all over the district.

110. *Musalman castes.*—The principal castes among Musalmans are (1) Sayyid, (2) Shaikh, (3) Mughal, and (4) Pathan. Of these, the Sayyids are the most respectable, and occupy much the same place among the Muhammadans as Brahmans do among the Hindus. They claim direct lineal descent from Mahomed, and do not marry their daughters to any other caste except Shaikh. They are also called Mirs and Khojas.

Shaikhs form the most numerous Musalman caste in this district, and rank next to Sayyids.

Mughals occupy the third place. They sell fruits and woollen cloths from up-country and Cabul. They are to be found chiefly in the towns of Chapra and Siwan during the cold weather.

Pathans rank last, and are believed to be Hindu converts, chiefly Rajputs, whom they resemble in physique.

Other castes, whose numbers exceed 1,000, are (1) Julaha, (2) Dhunia, (3) Dhobi, (4) Bhat, (5) Churihar, (6) Darzi, (7) Dafali, (8) Faqir, (9) Hajam, (10) Kunjra, Mookari, Khatik or Kahari, (11) Kasai or Chik, (12) Lahera, (13) Mali, (14) Pawaria, (15) Rangrez, and (16) Teli. Of these, Nos. 1, 2, 5, 6, 7, 8, 10, 12 and 13 are met with everywhere, and are servants (Pawnies) of both Hindus and Musalmans. Nos. 3, 4, 9 and 16 are mostly found in the Gopalganj, Mirganj, Siwan and Basantpur *thanas*, and Nos. 11, 14 and 15 are chiefly residents of the Manjhi, Siwan and Chapra *thanas.*

Julahas, Churihars and Laharis are manufacturing classes. The first-named manufacture coarse cloth, bed sheets and wearing apparel for the women of poorer classes. The two last-named make *choories* and bangles for women.

Kalandars and Sains are beggars.

Rankis and Gadis are dealers in country spirits.

Nalbands (Lalbands) are farriers and gilders, and are met with in towns and big marts only.

Mirshikars are bird-catchers, and are to be chiefly met with in rural areas.

Paturias and Randis are prostitutes, and Bhars and Bharuas are their companions. They are to be found in the Chapra, Siwan and Gopalganj *thanas* only.

Gandhis are perfume sellers.

Bakhas and Nats follow the same professions as Hindu Nats.

There are but few Musalman *zamindars* in this district, the majority of those following that religion being cultivators.

Musalmans are most numerous in the Mirganj, Gopalganj, Siwan and Basantpur *thanas.*

111 *Christians.*—There are only 290 Christians in the district. These are found within the Chapra, Siwan, Gopalganj, Darauli and Mashrak *thanas.* They are principally Government officials and indigo-planters. There are a few Native Christians within the limits of the Chapra Municipality.

112. *Jains and Buddhists.*—No remarks are called for.

Head IX.—Occupations.

113. *A.—Agricultural groups.*—(1) *Zamindars.*—Babhans are the chief *zamindars* in this district, *Mahajans*, Kayasthas, Musalmans, Brahmans and Rajputs coming next in the order given.

(2) *Tenure-holders.*—Rajputs, Babhans and Musalmans are the predominating classes to be noted under this head.

(3) (*a*) *Occupancy or* (*b*) *non-occupancy raiyats.*—The chief castes under this head are as follows:—

(*a*) Rajputs, Babhans, Musalmans, Bhats, Kurmis, Koeris and Ahirs. The women of the four former castes only aid in cultivation in the absence of the male members of the family Those of the three latter castes do so habitually.

(*b*) *Non-occupancy raiyats.*—These are Barhis, Lohars, Dhunias, Hajams, Dhanuks, Binds and Kandus. Their women work habitually in the fields.

(4) *Field labourers.*—Under this head are Dusadhs, Chamars, Goalas, Dhanuks, Bhars, Kandus, Tatwas, Tantis, Rajwars, Musahars and Julahas. The women of these castes do the lighter work of weeding, reaping and transplanting, &c.

Labourers employed in indigo cultivation are paid in cash, but otherwise invariably in kind.

114. *B.—Professional groups.*—(1) *Priests.*—These are exclusively Brahmans.

(2) *Religious mendicants.*—These are Brahmans, Atiths and some poorer Musalman castes of both sexes.

(3) *Teachers.*—These are generally speaking Kayasthas and Musalmans exclusively males.

(4) *Vakils, law agents and mukhtiars.*—These are generally speaking Kayasthas and Musalmans.

(5) *Stamp vendors.*—These are Banias.

(6) *Petition writers* are Kayasthas and Musalmans.

(7) *Medicine*—

(*a*) *Medical practitioners with or without diplomas.*—These are generally Brahmans, Hajams, and Musalmans (males only).

(*b*) *Vaccinators* are usually of the Mali castes (males only).

(*c*) *Midwives* are invariably Chamars.

(8) *Engineering and Surveying*—

Overseers and amins are usually Kayasthas and Musalmans.

(9) *Painting.*—Persons making a living by this profession are usually Musalmans; all males.

115. *C.—Commercial.*—(1) *Dealers in money*—

Money-lending and banking is transacted by Agarwalas, Khatris, Banias, Marwaris and Musalmans; Babhans and Rajputs being the money-lenders in rural areas. The poorer classes of Banias (both males and females) work as money-testers and changers.

(2) *Merchandise*—

(*a*) *Wholesale vendors* are usually Marwaris, Agarwalas, Kalwars and Musalmans. The females do not assist.

(*b*) *Retail-dealers* are Banwars, Kalwars, Sonars, Telis, Kasarwanis and Musalmans. Females assist considerably.

(3) *Brokers and agents* are usually Khatris.

(4) *Contractors* are usually Babhans and Rajputs.

(3) *Farmers of excise shops* are, among Hindus, Kalwars and Sundis; and, among Musalmans, Kalals and Jolahas.

116. *D.—Artisans.*—(1) *Fabrics and dress stuffs*—

(*a*) *Articles of wool and fur* are worked by Bharihars among Hindus, and by Musalmans, the females considerably assisting the males in the case of both Hindus and Musalmans.

(*b*) *Cotton-cleaners* are usually Dhunias. The females assist.

(*c*) *Cotton-weavers.*—Jolahas and Tantis are the only cotton-weavers in this district. The females assist the males.

(*d*) *Cotton-printers and dyers* are usually of the Rangrez caste, the females assisting the males.

(*e*) *Cotton-spinners.*—These are usually the women, especially widows, of the poorer classes of the Rajputs and Babhans. They sell their yarn to Jolahas and Tantis.

(*f*) *Weavers of matting and makers of rope from hemp and flax.*—Dhanuks, Tantis and Patwas are the chief castes employed in this manner, the females assisting the males considerably. The same castes prepare sacking, tarpaulin and gunny.

(*g*) *Mallahs* only make and sell *nets*, females assisting the males.

(*h*) *Darzies* are the general outfitters and dressmakers in the district, and include Hindus and Musalmans. Among the latter only, the females are employed as extensively as the men.

Among Hindus, darzies are recruited from the Kayastha and Chamar castes.

(*i*) *Piece-good dealers* are Banias and Marwaris.

(2) *Food and drink*—

(*a*) *Animal substances*—

(1) In towns the Ahir castes supply milk, butter and ghi; in villages these materials are usually prepared by the people themselves.

Goriya goalas export ghi from this district.

The Ahir males tend the cattle, and the females prepare and sell the products.

(2) *Butchers* are exclusively Musalmans and are found chiefly in towns and big marts only. Females do not assist.

(3) *Fowl and egg dealers.*—Doms and low caste Musalmans, both male and female, breed and sell fowls and eggs.

(4) Machhuas, Binds and Mallahs are *fishermen*, and their women *fish-mongers*.

(*b*) *Vegetable food*—

(1) Grain dealers are Banwars, Kalwars, Rowniars, Telis and Sundis. Both males and females are engaged in this pursuit.

(2) *Grain parchers* are Kandus and Gonds (chiefly females).

(3) *The preparers of pulse* and flours are Gonds and Kandus, chiefly females, and the sellers Banwars, Kalwars, Rauniars and Sundis (both males and females).

(4) *Bakers* are invariably Musalmans, females not assisting.

(5) *Vegetable and fruit sellers* are Khatics, Kunjras, Kaharis and Turhas, both male and female.

(6) Confectioners and sweetmeat-makers and sellers are Kandus and Halwais (both males and females assisting).

(*c*) *Drink, condiment and narcotics*—

(1) *Country spirit distillers and sellers, and sellers of bhang, opium and ganja* are, generally speaking, the same castes as the farmers of liquor shops, viz., Kalwars among Hindus, and Kalals and Jolahas among Musalmans (females do not assist).

(2) *Toddy-drawers and sellers* are Pasis. The males tap, and the females sell, the toddy.

(3) *Sugar manufacturers and sellers* are Banwars and Rauniars (females do not assist the males).

(4) Molasses makers and sellers are Babhans and Rajputs (females do not assist).

(5) *Saltpetre preparers and sellers* are Nunias (females considerably assisting the males).

(6) *Grain and general condiment vendors* are Banwars, Rauniars, Kalwars and Musalmans (the females greatly assisting the males).

(7) *Betel leaf and areca-nut sellers* are Panheris *alias* Baruis (both males and females assisting).

(8) *Tobacco manufacturers* are Musalmans and Kalwars (the females assisting the males considerably).

(*d*) *Mineral substances.*—Kankar is the only mineral substance found in the district. It is worked by Nunias and Beldars for contractors, the males digging and the females carrying.

(*e*) The *earthen potteries* of Siwan are noted and are extensively exported. The manufacturers are Hindus and their caste is called Kumhar. Females considerably assist the males.

(*f*) *Building.*—Bricks, tiles and lime are locally made by Binds, Kumhars, Koiris, Musahars, Nunias and Musalmans. Thatching work is done by Musahars, Tutwas and low caste Musalmans. Masonry work is done chiefly by Kurmis, Koiris and Musalmans. The females assist the males greatly in the last named occupation only.

(*g*) *Fuel and forage.*—Ahir females prepare and supply cowdung cakes. Chamars, Dusadhs, Musahars, Rajwars, and Dhanuks collect grass and sticks and their females sell them.

(*h*) *Firework makers and sellers* are chiefly Musalmans. Females are often sellers.

(*i*) Knives, scissors and tools are manufactured by Lohars. The females do not assist.

(*j*) *Ploughs* are made by Barhis and other implements by Lohars. The females do not assist in these lines.

(*k*) Sonars are general ornament makers. A few of them also repair watches. The females do not assist.

(*l*) Thatheras *alias* Kanseras are makers and sellers of all kinds of metal utensils. The females do not assist.

(*m*) Telis exclusively are oil and oilcake pressers and sellers. The females do more in this business than the males.

(*n*) Doms are makers and sellers of all kinds of bamboo articles, including umbrellas, baskets, fans, brooms, mats, screens, &c. The females assist greatly.

(*o*) Workers in *tin and zinc* are Thatheras. The females do not assist.

(*p*) Laheris (Musalmans) both male and female make *choories and* bangles. The former collect the lac, while both males and females manufacture and sell the articles.

117.—*E.—Pastoral groups.*—(*a*) *Horses and horned cattle*—

(1) *Horse breeders and dealers.*—Rajputs and Babhans breed and deal in horses.

(2) *Cattle breeders and dealers.*—Bullocks of superior qualities are imported by Rajputs, Ahirs, Atiths and Jolahas. Cows and ordinary bullocks are locally bred by most castes of both Hindus and Musalmans.

(3) *Buffalo breeders and dealers.*—Buffaloes are bred and exported to Patna and Gaya districts by Ahirs, Atiths, Chiks and Jolahas.

(*b*) *Sheep and goats*—

(1) Herdsmen are chiefly Bharihars, male and female.

(2) Sheep and goats are largely bred throughout the district by Bharihars, Chiks and Jolahas (both male and female), and are exported to Calcutta and Nepal by the two last named castes.

(3) Pigs are bred and consumed locally by Dusadhs and Doms, the females of both castes assisting.

(*c*) *Farriers and gelders* are found in towns and big marts. They are chiefly Musalmans.

(*d*) Rajputs and Musalmans break and train horses, and Musalmans are the chief elephant breakers and trainers.

118. *F.—Hunting and fishing groups.*—(*a*) Nats *alias* Natuas and Tharus hunts squirrels, rabbit, and tortoises, &c., and live upon them ; the females are beggars.

(*b*) Mirshikars are falconers, bird-catchers and sellers. Their females do not assist.

(*c*) Mallahs are fishers, and their females fish-mongers.

119. *G.—Serving groups.*—(*a*) *Clerical establishment*—

In all offices, public and private, Kayasthas and Musalmans, being the most advanced classes in point of education, are largely employed as clerks and other ministerial officers. Bengalis still hold a good many appointments in all departments, especially in the Railway, Postal and Telegraph Offices.

(*b*) *Police Constables* are mostly recruited from Rajputs and Babhans, but higher appointments are monopolised by Kayasthas and Musalmans.

(*c*) *Village accountants* (Patwaris) are exclusively Kayasthas.

(*d*) *Barbers* are exclusively of the Hajam castes, both Musalmans and Hindus.

(*e*) *Tattooers* are Nats exclusively females.

(*f*) *Washermen* are of the Dhobi caste of both sexes, and both Hindu and Musalman.

(*g*) Kurmis, Kahars, Dhanuks, Baris and Gonds serve the higher castes Hindus as *water-carriers* and indoor servants, females being employed as largely as males. They are paid both in cash and kind.

(*h*) Brahmans are employed as cooks by all classes in preference to those belonging to the same caste as the employers.

(*i*) Chamars, Dusadhs, Musahars and low caste Musalmans are employed as grooms, coachmen and drivers. Kahars, Gonds, Musahars, Rajwars, Turhas, Chamars and Tatwas are employed as palki and banghy-bearers.

(*j*) Village watchmen are generally recruited from among the Dusadhs and Goalas. A few Rajputs and Babhans have, however, recently been recruited.

(*k*) Municipal sweepers and scavengers are exclusively Mehtars and Doms.

(*l*) Poorer Musalmans of all castes and both sexes serve their co-religionists as cooks, servants and menials.

120. *H.—Unproductive groups.*—(*a*) Bhats are story and ballad reciters. Kathaks are band-masters, players and professional singers.

(*b*) Bhars are *actors and buffoons.* They are Musalmans.

(*c*) Randis and Ramjanis are dancers and singers. Boy-dancers and singers are drawn from the Kahars, Khands, Gonds, Pasis and Dusadhs.

(*d*) Brahmans are astrologers, genealogists, horoscope-casters and fortune-tellers. Their females make sacred threads.

(*e*) Nats, both male and female, are puppet-exhibitors.

(*f*) Tumblers and acrobats are Nats. Some rope-dancers are females of the Nat caste.

(*g*) Wrestlers are Nats, Mathuria Brahmans and Musalmans.

(*h*) Exhibitors of trained animals are Calunders, generally men.

(*i*) *Nats* are snake-charmers, the females not assisting.

(*j*) Devotees are generally drawn from the Brahman, Rajput, Babhan, Koiri, Ahir and Kurmi castes among Hindus, and from the Shaikh and Sayyid castes among Musalmans.

There are but few female devotees.

(*k*) Beggars are generally drawn from the Brahman, Bhat, Atith, Dom, Chamar and Nat castes among Hindus, and from low castes of Musalmans. Female beggars are more numerous than males, both among Hindus and Musalmans.

Head X.—Administrative.*

121. I. *Administration.*—The general instructions were closely followed, with the following exceptions :—(*a*) size of circles, (*b*), use of plain paper in a few cases instead of printed schedule forms owing to non-receipt of the latter in time for distribution before the night of the census in the Siwan subdivision.

The circles were all marked on the mile to the inch map by me personally, and I made them as small as possible considering the limited number of intelligent men available for nomination as supervisors. In municipalities the circles were almost equal to the prescribed size.

122. The definition of a village was duly observed as laid down in Circular No. 10. In Gopalganj only the *tolàs* of the villages were rather too frequently numbered separately.

123. Each commensal family was treated as a house and numbered separately, and each building, whether occupied by a family cooking and living in it or no, was considered a house, so long as it was likely that any one would be found in it on the census night.

124. Each of the existing *thanas* formed a separate charge, and there was no sub-charge anywhere.

125. The circles could not be made as small as suggested in circular No. 12, as it was impossible to find men to fill the places of supervisors. Their work was really not easy for common rural men to get through. The circles were made as small as could be, the total number being 135, against 94 in the last census of 1881.

126. The size of the block never exceeded 50 houses, as laid down in the Census Superintendent's circular No. 12, but in exceptional cases when enough intelligent men were not available in rural villages, two or more blocks had to be placed in charge of one enumerator.

---

* *Vide* letter No. 1979, dated 14th July 1891, from J. A. Bourdillon, Esq., Magistrate of Saran, to the address of the Superintendent of Census Operations, Bengal.

9581

127. The numbering of houses was carried on with the cheap material called *geru* (red ochre), a plentiful supply of which is obtainable in almost every village. The cost was generally met by the enumerators, supervisors, banias and *zamindars*. The probable cost is estimated at one anna per village; nothing was paid by Government. The municipalities paid the cost of numbering from their own funds.

128. The permanent numbering of houses is out of the question. In the first place, it would be almost impossible to keep the numbers intact for ten years, and secondly, if this could be done, it would be useless, as by that time a re-arrangement of numbers would certainly be necessary.

129. II.—*Agency.*—Supervisors were derived from the following classes :—

Education Department	40
Police	39
Zamindars ... ... } Private persons } Pleaders, *mukhtars* and others }	30
Hutwa Raj— Servants	10
Excise Department	5
Opium	4
Government servants	4
District Board	2
Municipal servant	1
Total ...	135

130. Enumerators in towns were partly servants of Government and mostly candidates for employment in the Census compilation office, and in rural tracts, *patwaries* and their relatives and any literate men were employed.

131. After the work was first started both the supervisors and enumerators worked with willingness, and often with great zeal.

132. There were 110 prosecutions in the district, most of them for refusing to act as enumerators or for refusing to finish the work, and a few for removing the numbers of houses.

133. Expenditure for paper and ink was borne by the supervisors and enumerators, and in many cases by the *maliks* or by the village *panchayet*. Some of the supervisors and enumerators had to incur expenditure in travelling to attend the meetings held by supervisors, Charge Superintendents, District and Subdivisional Magistrates. In a very few cases the travelling expenses were paid by Government, but in many they had to suffer their own.

134. No paid Census officers were employed anywhere.

135. *III. Attitude of the people.*—No rumours or erroneous ideas were current, except here and there the idea of a new tax was mooted. The people accepted the census as a matter of routine, and in almost all villages they did all in their power to facilitate operations.

136. The parsimony exhibited in the supply of books caused very great inconvenience, and I trust this error will be avoided on future occasions. Local officers must be trusted, and a few rupees gained by stinting schedules are dearly earned by the exasperations of a whole district.

Moreover, this is, I think, the last time that Government will find itself able to command gratuitous service on so large a scale. The supervisors had in many cases suffered appreciable loss, which all the native's faith in the virtues of a certificate will hardly induce him to undergo again. The rigorous cutting down of their expenses has been keenly felt.

137. *The results.*—At the time it was going on, I came to the conclusion that the census was being taken with great accuracy, and this opinion has been confirmed by my observations in the compilation office. I have seen thousands of schedules and the error is infinitesimal.

Abstraction and Tabulation.

138. *General management.*—The staff for general management consisted of—

	Rs.	A.	
One Inspector on	85	0	
One clerk on	20	0	
One record-keeper on	40	0	
Three assistant record-keepers on ...	25	0	each.
Five daftaris on	7	0	"
One water-supplier on	3	0	
One sweeper on	3	8	

The record-keeper was employed from about the middle of March to 15th August 1891; the Inspector from April to 14th September, two assistant record-keepers from the beginning of March and one from April, two of whom were discharged from the 15th August 1891. One only was retained up to close of September 1891. The clerk remained from April to September. One daftari was appointed from the first week of March and four from April, all of whom remained up to September 1891.

139. The Inspector, record-keeper and the majority of the assistant record-keepers were selected Government servants, who were deputed to work in the census office.

140. In the town of Chapra there is a large *serai* building, the gift of the late Babu Banwari Lal Shah Bahadur, under the management of the Municipal Commissioners of the town. This fine building was secured for the census office free of rent. At first only a part of it was occupied, but when re-abstraction began, about half of the building was taken; when tabulation commenced, two-thirds of it was occupied, and when an additional gang was employed, the entire *serai* all round was utilised.

141. In the dry and hot months from April to June the rooms of the *serai*, which have no windows opening outside, remained cool enough; and the building being built on four sides of a square with a large courtyard in the middle provided a perfect shelter to the staff from dust and the hot westerly winds which so commonly blow in this district. The working hours were therefore not changed from day to morning hours like other offices.

142. But in the rains, from July to September, the rooms became extremely sultry. The verandahs, however, then provided a perfect airy accommodation. Thus there was no outbreak of any disease all throughout the operations, and the clerks worked in comfort throughout. To this point I attach great importance, as I feel sure that this had a great effect on the quality of their work.

143. The *serai* being situated in a place where refreshment was not within easy access, the Superintendent, on my request, was pleased to sanction the entertainment of a water-supplier.

144. *Qualifications of Inspectors and record-keepers, &c.*—The Inspector and record-keepers and their assistants were very carefully selected from among the best men in the offices here, and gave very great satisfaction. To the Inspector Babu Bhavani Charan Mookerjee, in particular my best acknowledgments are due. He showed great quickness in understanding and carrying out the instructions of the Superintendent, great administrative capacity for organization, and his tact and pleasant bearing with the clerks were an important factor in the almost unbroken harmony in which the whole staff worked.

145. *Qualifications of supervisors, abstractors and others.*—Most of the supervisors knew English, and most of the abstractors, re-abstractors, and tabulators knew Hindi only. Almost all of them were men who had rendered excellent service in the enumeration of the people of the district, and were specially recommended in writing by the several Charge Superintendents.

146. Their general behaviour throughout the operations was excellent, and there was no direct or indirect attempt at a strike for hard work or fines, which were freely imposed and which had a wholesome effect.

147. As I had necessarily from my experience in 1881, a full and minute knowledge of all the details of census work, I retained in my own hands the control of the whole proceedings from the first marking out of the circles and preparation of Registers A and B in May 1890, and personally supervised every step of the operations. When abstraction first began I used to visit the *serai* every day, but later only three days a week. At the end of July I went on leave, but the machinery was then in full and smooth work, and I had no misgivings in making it over to my assistant, Mr. Phillimore, whom I had for a month or so been training to the work. He remained in charge to the end of the operations, subject to the general control of the Officiating Magistrate, Mr. McIntosh.

148. Soon after the final census day (26th February 1891), the enumeration schedules were collected by the supervisors, who made them over to the Charge Superintendents. They collected them from the supervisors and prepared the O forms from the enumerators' abstracts and supervisors' M forms, and communicated to me the final *thana* totals by telegrams and other expeditious means. The district total was therefore prepared and communicated to the Superintendent of Census, Bengal, and the Census Commissioner for India in the evening of the 3rd March 1891. It could have been communicated in the evening of the 1st had I not delayed it in order to discuss the Sonpur *thana* total (which took me by surprise) with the Superintendent of that *thana*. It was found to be quite correct.

149. Soon after enumeration, the schedules began to be received at head-quarters, and all of them were received before the 8th March. As has already been stated, Babu Banwari Lal Shah Bahadur's *serai* was secured for the census abstraction office. The despatch of the schedules to that building was effected on the 9th and arrangements for abstraction at once undertaken.

150. The schedule books began to be examined, numbered, and entered in Register P, and bound into packets of about 5,000 persons each from the 10th March. One record-keeper, and two assistants, and one daftari were employed from the 9th March 1891.

151. A pioneer gang, consisting of 8 men, were employed and their training commenced in the first week of April. From the second week, viz, 8th April, the full five gangs sanctioned for this district, consisting of 135 men in all, were put to work. The task of a week or eight days was performed, as instructed, in a fortnight, after which the tasks laid down were duly completed from time to time in the subsequent working periods of eight days till July.

152. Under census circular No. 76, dated 9th June 1891, directing us to finish abstraction by the 31st July, an additional full gang of abstractors, &c., was employed for the whole month of July. As it was estimated that after employing the additional gang for four working periods, there would be 33 packets still remaining to be abstracted by the end of July, some of the main packets were broken up and some slightly increased, so that the total number of main packets remaining to be abstracted was 26 only. These were under orders of the

Superintendent given out for abstraction to supervisors, abstractors, &c., as piece-work, at the rate of Rs. 15 per packet, for the eight different sheets, including the preparing of test-slips, re-abstraction, &c. By this means abstraction from the schedules of the whole district was completed on the 1st August 1891.

153. The total expenditure on abstraction amounted to Rs. 6,313.

154. A gang of abstractors allowed for each half million of population consisted of—

				Rs.
1	Supervisor on		... ...	25
1	Test-slip clerk on		... ...	15
3	Readers	for sheet I	on ...	12 each.
3	Abstractors	for sheet I	on ...	12 each.
2	Abstractors for sheet	II	on ...	12 each.
4	Ditto ditto	III	on ...	12 each.
2	Ditto ditto	IV	on ...	12 each.
1	Abstractor ditto	V	on ...	12 each.
1	Ditto ditto	VI	on ...	12 each.
3	Abstractors ditto	X	on ...	12 each.
5	Ditto ditto	XI	on ...	12 each.
1	R. form clerk ditto	XI	on ...	12 each.
1	Extra clerk		on ...	12 each.
28				

155. The task prescribed for all the sheets proved not to be so heavy as at first appeared, and it was generally completed in about four hours, even by working at a slow but careful speed.

156. Verification by going over the completed task and putting dots over the ticks was introduced at a later period at my suggestion, and a circular order embodying the reform was issued by the Superintendent all over Bengal in his circular No. 78, dated 16th June 1891. This system helped us in the extreme to secure accurate work, and the burden of the re-abstraction branch was necessarily much lightened.

157. A system of abstracting two or more sheets upon the dictation of one reader, which was introduced for the additional gang of abstractors in July, was found to be most convenient and useful for getting really accurate work. The system was thus carried out—

158. Both sheets I and XI were abstracted by two abstractors and one reader at one and the same time. Sheets II, IV, and X were abstracted together by three abstractors and one reader. Sheets V and VI were abstracted by one reader and one abstractor. Sheet III, though treated as one of the ordinary sheets, was in reality one of the most intricate ones owing first to a large variety of occupations, and second to the numerous wordings for one occupation. One reader and one abstractor upon this sheet abstracted much more than two men abstracting separately. The assistance of a reader was most certainly the principal element in the rapidity and accuracy of abstraction and tabulation.

159. *Re-abstraction.*—The whole staff consisted of—

5	Adjustment clerks	on Rs.	25	each.
10	Re-abstractors	„	15	„
15	Ditto	„	12	„

160. Having regard to the urgency of the work and with a view to teach new men their business in re-abstraction, 26 men were taken on as an extra abstracting gang from the 27th April. In order to familiarise them with the work, they were given a new batch of books to abstract from, and as soon as the first batch was ready for them to re-abstract in their working period of ten days, this gang was closed and turned into the re-abstracting gang.

161. Re-abstraction was commenced from the 8th May. The re-abstraction, adjustment, and correction of the first batch of sheets, about 50 per cent. of which required correction, took about a fortnight. After the first batch, each batch of sheets was fully adjusted and re-abstracted regularly in the working period of eight days.

162. *Tabulation.*—The staff sanctioned for tabulation was calculated at the rate of seven tabulators for each abstracting gang, but two gangs of tabulators were worked together as if they were one gang. This gave—

2	Tabulators on	Registers	III, IV, V and VI.
2	Ditto	ditto	VII and IX.
2	Ditto	Register	XIV.
2	Ditto	ditto	XVA.
2	Ditto	ditto	XVB.
2	Ditto	ditto	XX.
2	Ditto	Registers	VIII and IX.
14			

163. Tabulation was commenced on the 25th May 1891 under one supervisor only, and the greatest efforts were made from the first to complete the daily tasks.

164. Under the rules first issued by the Superintendent, the supervisor had only to see that the tabulators turned out their full tasks. No check or examination of the work was contemplated in the rules. But when the work turned out was examined, it was found to be inaccurate. Upon my suggestion, conveyed in this office No. 1711, dated 10th June 1891, and based upon what I learnt by painful experience in 1881, the Superintendent introduced the system of verification, which helped to make the work more accurate. A double staff of tabulators was sanctioned by the Superintendent, but only 17 men were taken on by the end of June. They were engaged upon comparing and checking the tabulation registers which had already been compiled before that date

165. It was at first proposed that totalling should be done in the Census Office, Calcutta, but subsequently, under circular No. 79, dated 25th June 1891, it was ordered that it should be carried out in the district offices. For this purpose ordinary register forms were used, but for Registers XIV, XV, XIX, and XX special totalling forms, W, Y, S, and Z, were prescribed and used.

166. The tabulation registers of the seven *thanas* tabulated before the introduction of the totalling had to be gone through afresh, and corrections made before totallings could be done. The totallings of *thanas* Darauli, Gopalganj and Mirganj, and the three municipalities of Chapra, Siwan and Revelganj were prepared as soon as a file of 60 abstraction sheets was tabulated into any of the tabulation registers. This saved a great deal of trouble and expense.

167. Under paragraph 5 of circular No. 68, dated 11th May, the abstraction sheets were first made into files of 50 each to suit the prescribed limit of tasks. The tabulators, therefore, completed the tabulation of each file separately.

168. All the tabulation register forms (except X to XIII, and XIV, XV, and XIX, which had 12 lines) had 10 lines of entries in each page, hence the agreement of the figures of the registers with 10 lines could not be made at any other unit than 60 in the register with 12 lines. Accordingly it was not long before the abstraction sheets were made into files of 60, which suited all the registers.

169. The tasks prescribed under the rules were not evenly fixed for all the registers. In some they were certainly too easy and light, while on others they were too difficult and almost impossible of execution.

The tasks of completing the tabulation from 50 abstraction sheets on to VIII and IX was about half of what an ordinary man could do with facility in a day. The task of 25 sheets for Registers XVA and XVB was more difficult, owing to the large variety of wordings of the occupations. The tasks on I, III, IV, and V were never done up to 50 sheets. The highest limit reached was about 30. Then, again, the task on VII was easy and was generally completed in three hours, but that on XIX was difficult and was done up to 30 only; while that on XIV never exceeded 20. That on XX was the most difficult of all, owing to the large variety of castes, and the highest outturn accomplished by the best men was 15 sheets only.

170. In some of the special totalling forms for Registers XIV, XIX and XX the castes occurring in a group of 60 sheets were arranged alphabetically. This process gave a little trouble to arrange at first, but was found most easy for purposes of comparison of one totalling form with the other. One alphabetical list of a group of 60 gave much help in preparing another list for another group.

171. No extra men were employed for abstraction of Christians on sheets VIII and IX and tabulation of Registers XVI and XVII, but two men were deputed from the regular staff for a few days for this purpose and the work completed without any extra expenditure.

172. A few of the extra men were deputed to tabulate from sheet VII into the different infirmity registers X to XIII and X*a* to XIII*a* and all the registers were completed in about 20 days by two men only.

173. *Rewards.*—The abstractors received the promised rewards for May and June only; those for July and August remained unpaid. No rewards were paid to re-abstractors or tabulators. Also no rewards were paid to supervisors, excepting to five selected supervisors for one month only, who were paid as an assurance that rewards were not only promised but were to be actually paid.

174. *Expenditure.*—The total expenditure on account of salary, contingent, and rewards of the census staff amounted to Rs. 15,519-5-9. Carriage of forms and cost of telegrams were mostly met from the office contingencies, and no charge was made against census grant.

Forms.

175. *Abstraction sheets.*—In abstraction sheet I the age periods, printed in both Hindi and English characters in column 1, were often the cause of confusion in distinguishing the ticks from one age period to another. Besides, the existence of two lines against some of the age periods was also confusing. The supervisors often made mistakes in casting sub-totals in red ink against the exact age periods required for the test-slip for comparison of sheets XI, II, and III. Some special mark or thick lines printed at the proper places would have, at a glance, shown the place where to put down the sub-totals. It is quite natural that one working at a rapid rate would find it difficult to fix his point at once among so many lines without committing blunders as stated above.

176. The age periods in column 2 in sheet II should also in future be printed either in English or in Hindi, but not in both.

177. Sheets III, IV, V and VI, VII, VIII, and XI require no comment.

178. The age periods in sheet VII were not liable to be confused, as the figures in both English and Hindi were printed in one and the same line.

179. Sheet XI was one of the most important and intricate sheets, and it required very careful attention to see that the figures of one age period were not put down in another by mistake. Notwithstanding these, the form had the age periods printed both in English and Hindi characters in so thickly and confused a manner, that it is difficult even for an experienced clerk to fix the positions of the different age-periods with ease, much more so for an abstractor working against time for many hours a day. This sheet should be printed in the clearest possible manner in future, even at the cost of a little increase in the bill for printing and paper.

180. *Test-slip and other forms.*—The test-slip, as at first issued, was most elaborate, but the difficulty in filling in all the columns was soon detected by the Superintendent, who ordered that the superfluous entries need not be made. There being no means in the test-slip of comparing the number of persons of each caste abstracted in sheet IV with those in X and XI, which must agree with each other, I suggested a form for the comparison of the figures in the said sheets, and applied for sanction for three extra hands about the middle of May 1891. But the Superintendent did not think the test form capable of improvement, and declined to sanction any increase of the existing testing establishment. He, therefore, laid the task of checking and correcting the discrepancies upon the re-abstractors.

181. Slips A and B were rendered quite useless, as the whole packet had to be made over to each gang of re-abstractors. A manuscript receipt register was opened showing the number of the packet, the date of issue, and initial of adjustment clerk and date of return to record-keeper.

182. *Attendance register.*—There are two columns—one for date and another for hour of attendance. In the column for date noted in the heading column the hour of attendance can be written, and the form should have space in the middle for binding. The other forms do not require comments.

183. *Tabulation forms.*—These were admirably well drawn up. Owing to registers XIV, XV, XIX, having been provided with 12 lines in each page, and not 10 lines as in all others, there was no other means of intercomparison with other registers except at the only point of 60 blocks. Had these also had 10 lines, as the others had, a comparison could have been effected at every tenth line. This point should on no account be overlooked in future.

184. The compilation into *thana* and district totals of the totalling forms may in future census be well carried out in the district offices.

185. I generally agree with the opinion expressed by the Census Superintendent in paragraph 3 of his circular No. 98, dated 6th January 1892, regarding abstraction of the simplest sheets first, the more difficult ones next, and the most intricate at the end. As regards pay, I should say that there should be some limit of minimum and maximum pay, which may be made available to the intelligent and hard-working men according to their merits. A wide field for fudging would be opened if no margin for error should be recognised, and any re-abstraction needed would be paid for out of the withheld pay.

186. *Conclusion.*—The two great complaints which as a District Officer I am bound to make against the Census Superintendent are those of varying instructions and penuriousness. No one knows better than I how difficult it is to issue orders which shall be complete in every particular and require no further addition or modification. It is also, I believe, an open secret that Mr. O'Donnell's change of orders was in several cases due to peremptory instructions from the Imperial Census Commissioner at Simla. For the extreme penuriousness with which the expenditure was regulated from first to last there is less to be said. It was with shame that I communicated some of the Superintendent's orders to my assistants, and I consider this cheese-paring policy to be utterly unsound. This niggardliness appeared at once in its most impolitic and most exasperating form in the stinting of the supply of books. The stinginess with which these were dribbled out was most irritating, and caused an immense amount of needless delay, difficulty, and annoyance. No doubt the Superintendent will take credit to himself for having carried out not only a cheap census, but one cheaper than the estimate, but much of this saving has come out of the pockets of those who can ill afford it, and unless the present generation of enumerators and clerks shall have passed away before the operation is repeated, District Officers will find it very hard in 1901 to get so much good work done gratuitously or for inadequate remuneration as was done in 1891.

Appendix showing references for each head of the report.

HEAD I.—EARLY HISTORY, &c.

Hunter's Statistical Account of Saran and old records.

HEAD II.—MOVEMENT OF THE POPULATION.

1872	...	...	Tables IA and VII.
1881	...	...	Tables I, II, IX, XI, XVIII, XXII, and XXIII.
1891	...	...	Compilation sheets I, II, III, IX, and X.

HEAD III.—VARYING DENSITY OF THE POPULATION.

1872	...	...	Table VII.
1881	...	...	Table XVIII.
1891	...	...	Compilation sheet III.

HEAD IV.—RELIGION.

1872	...	...	Table IB.
1881	...	...	Tables III and XXIV.
1891	...	...	Compilation sheet VI.

HEAD V.—INFIRMITIES.

1872	...	...	Tables IC, (in four parts).
1881	...	...	Tables XIV to XVII.
1891	...	...	Compilation sheets XI (in four parts).

HEAD VI.—EDUCATION.

1872	...	...	Nil.
1881	...	...	Table XIII.
1891	...	...	Compilation sheet VIII.

HEAD VII.—LANGUAGE.

1872	...	...	Nil.
1881	...	...	Table IX.
1891	...	...	Compilation sheet IX.

HEAD VIII.—CASTE, RACE, &c.

1872	...	...	Table VB.
1881	...	...	Tables VIII, IX, X, XI, XXVI.
1891	...	...	Nil.

HEAD IX.—OCCUPATIONS.

1872	...	...	Table VI.
1881	...	...	Tables XII, XXVII to XXXI
1891	...	...	Nil.

HEAD X.—ADMINISTRATIVE.

Office records.

W. H. McG. & others.—Reg. No. 2969J—90--4 4-98.